

The Trail of the Serpent

[From the Galveston, Tex., News.]

Would you judge of the lawfulness or the unlawfulness of pleasure, take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; whatever increases the authority of your body over your mind—that thing, to you, is sin.—Excerpt from a letter to John Wesley by his mother.

When one decides to travel the primrose path of material diversion in the search of happiness, he is following the trail of the serpent. He is believing a lie, the lie that was told at the beginning in the Garden of Eden—"Thou shalt not surely die." Indeed, that lie is itself the serpent, for it says, "Follow me and I will get you something for nothing. I will show you how to live without labor; to prosper at the expense of the honest and industrious; to dress in fine linen and fare sumptuously every day without taking the trouble to deserve what you get, or to find out whether others will suffer because of your infamous conduct. I will teach you how to wallow in brutish indulgences at the expense of virtue and purity; to persuade the good and the true to yield to the seductive blandishments of hypocritical profession and sink into the abyss of shame and woe. The ten commandments you can ignore. The sermon on the mount will become a myth, and the prayer of the Galilean Carpenter will seem to be the murmurings of a religious fanatic."

It is thus that the serpent of sin weakens reasons, impairs the tenderness of one's conscience, obscures his sense of God and takes off the relish of spiritual things, and increases the authority of the body over the mind, as alluded to by that great and good woman, Mrs. Wesley. The world's grandest hero, as many think him, St. Paul, realized to the full the folly and fatuousness of following the trail of the serpent, and he also realized how difficult it was to shun it as one would fire and flood, for he says "I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." This is the law alluded to in the above quotation as increasing the authority of body over mind; and the grand old hero then makes plain the influence of fleshly things over spiritual, or evil over good, of body over mind, when he says, "So then with the mind I myself serve the law of God, but with the flesh the law of sin." He realized that "the inward man" was not a partner in the thoughts and deeds of the fleshly man. He knew, as all know who think deeply of the matter, that the "inward man," listening to "the still small voice" of truth and righteousness, never consents to the insidious and subtle proposals of the serpent of sin; but that it is always the man of flesh who yields, and suffers the penalties of wrongdoing. It is he who, following the trail of the serpent, finds himself struggling in the quagmires of fleshly filth, in the quicksands of temptation, in the wilderness of woe, in the clutches of disease and despair, in the dark sea of trouble, battling with the billows of sin with a mind and will weakened by his long indulgence in those things against which he has been warned from the days of his earliest childhood. The serpent makes his victim dig the very pit in which he is to fall, set the net in which he is himself to be caught, at

last "deadheading" his way to final destruction. The battle between good and evil, between spirit and flesh, never ceases. It begins at the cradle and ends with the grave. Some one has expressed it beautifully in these words:

No marshaling troop, no bivouac song,
No banner to gleam and wave;
And oh, these battles, they last so long—
From babyhood to the grave.

The battles are not to be avoided, but won. They are inevitable, and their result depends on the training, preparation and spiritual desire of the soldier who is to fight them. They are never won by him who enters the fight wavering as to which side he shall take. Such a one is whipped already, and should be. But they are won by those who battle under the white banner of love and righteousness, for such struggle valiantly and know no such thing as retreat or surrender. They realize that "the battle is the Lord's;" all they have to do is to do their duty, and the victory is won. "It is," as John Fiske says, "not always by avoiding evil; it is rather by grappling with it and conquering it that character is strengthened and life enriched." It would seem that of all the weak soldiers in the army of wrong, liars and libertines should be classed first, and the libertine weakest of all, for his infamy necessarily includes lying. He wallows in the serpent's slime; he soothes with flattery, deceives with hypocrisy, and murders with the poisonous venom of the "snake in the grass." He is lowest down in the scale of human beings because he believes in the truth of the serpent's most seductive lies—that there is happiness to be found in the most unspeakably dark and infamous sins; in other words, the more despicable the sin, the greater its delights. He not only acts wrong; but thinks wrong, which accounts for his actions. All he sees is impure and corrupt, being so himself. As the Apostle says, "To the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled." Such a one has surrendered; he is in the camp of the enemy. Let him who is debating as to whether he shall follow the trail of the serpent or the straight and narrow road which leadeth unto life, ponder these words from Proverbs:

"A naughty person, a wicked man, walketh with a froward mouth.

"He winketh with his eye, he speaketh with his feet, he teacheth with his fingers;

"Frowardness in his heart; he deviseth mischief continually; he soweth discord. Therefore shall his calamity come suddenly, suddenly shall he be broken without remedy."

"Blessed are the pure in heart, for they shall see God."

THE BREWERS ASSAIL BILLY SUNDAY

[Kansas City Star, May 2, 1916.] Literature attacking Billy Sunday, inclosed in wrappers found to have been printed on the addressograph belonging to the Commercial club, was acknowledged yesterday afternoon to have emanated from the Liberal Association.

The acknowledgement came in the form of a statement issued by the directors of the Commercial club after a meeting to investigate charges that a club director was responsible for the folders. Attached to the state-

What Would We Do Without Sugar?



GATHERING SUGAR CANE

We are so used to sugar that we are likely to forget to give it its properly important place. Right now if somebody asked you what sugar was good for you'd probably say—"Oh! to put in coffee and tea and for making candies and desserts." That's it—we all think of sugar as a sweetener and overlook its value as a food.

The chemists classify sugar as a hydrocarbon—that name may or may not be interesting to us, but what is interesting is their statement that it has, as a hydrocarbon, equal food value with the starchy foods and by digestion largely adds to the fatty tissues of the body.

Why do we eat sugar anyway? Your first answer might be: "Because it is sweet and tastes good." Of itself the answer would be correct, but the more important fact is that the body craves sugar because it needs it. And when the body craves something it gives us an appetite for it. So primarily that's why we like sugar and things made with sugar and not just because they are sweet.

In view of the fact that sugar has gone up so tremendously of late these facts



HOW SUGAR CANE GROWS

are interesting because we find that instead of the luxury sugar having gone up it is the FOOD sugar that has raised its price. Yet—even though the price is up we have to have our sweet food just the same.

Certainly the makers of that delicious beverage Coca-Cola must have discovered that sugar is up, because one of the principal ingredients in making Coca-Cola syrup is fine cane sugar. Think of it!—they use an average of 80 tons of sugar a day—about 4 carloads. But unlike many manufacturers that company has itself borne the raise and so you and I pay just the same today for our bottle or glass of Coca-Cola that we've always paid. Incidentally, this phase of the situation is a good reminder of the benefits one gets from drinking a beverage as pure and good as Coca-Cola. Not only do we please our palates and derive wholesome refreshment from the drink but we also give our systems that bit of sugar sweetness that they crave and which is necessary to health and tissues. Is it any wonder then that Coca-Cola is so popular and so universally drunk that it has been called "the drink the nation drinks"?



TYPICAL CUBAN SUGAR MILL.

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ment was an affirmation signed by three brewery agents, Albert P. Spaar, Oscar P. Doerr and George Schneider, in which they said they supplied the wrappers.

Discussed Placing the Blame

The statement declared that Spaar, branch manager of the Val Blatz Brewing company, and Doerr, manager for the Anheuser-Busch Brewing association, were members of the Commercial club and had the privilege of using the addressograph. Schneider is manager of the Schlitz Brewing Company's branch.

They signed the affirmation as a "Committee for the Liberal Association," which has enlisted as members practically all saloon proprietors, as well as brewers in the city. There are also on the membership rolls other business men who are against prohibition.

It was authoritatively said yesterday that the session of the club directors was not exactly harmonious, but no club official would be quoted on the subject. There was a discussion as to where the blame should be placed. That question is said to have precipitated a row.

The wrangle resulting from allowing members to use the addressograph caused the directors to enact a rule forbidding its use by members unless a copy of the mailing matter first be placed on file with the general secretary, subject to the direct-

ors' discretion in granting or denying the request.

Liquor Men Dodge Explanation

Members of the committee representing the liquor interests were reluctant to talk of the case. Spaar referred a reporter to F. V. Kander, an attorney, for information regarding the association's officers. Mr. Kander said he had no connection with the association.

Conrad H. Mann, secretary and treasurer of the Kansas City Breweries Company, refused to give Mr. Kander's official capacity or name the officers of the association.

TWO WRONGS DON'T MAKE ONE RIGHT

The killing of non-combatants at sea by submarines is an inexcusable crime. But so also would be a war over the matter. When unreasoning war passion shall have subsided, the memory of helpless innocents slaughtered on the sea will shame the German people, in spite of the specious pleas now urged in defense. No war on the part of the United States is needed to accomplish that result, while it would remove whatever restraining influence neutrality may confer. President Wilson took the proper course when, after the Lusitania slaughter, he said that there is such a thing as being "too proud to fight." His greatest blunder was abandonment of that position.—The Public.